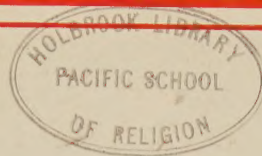


FEBRUARY 1947



 BIBLE
SOCIETY

Record



Miss Margaret T. Hills, Bible House Librarian, explains to a group of young visitors that the points on the globe indicate the areas where the whole Bible is in the language of the people. In the background is a part of the chart listing the 1,070 languages possessing some part of the Bible



Back row—left to right: Rev. Ralph M. Riggs, Rev. Ira W. Langston, Rev. Rupert H. Stanley, Rev. Kenneth G. Hamilton, Rev. B. Hillila, Rev. Hessel Bouma, Rev. G. M. Phelps, Rev. J. A. Aasgaard, Bishop R. R. Wright, Jr., Rev. M. O. Sommers. Third row—left to right: Rev. C. Adam Kress, Rev. E. D. Dick, Rev. C. W. Hatch, Rev. Robert F. Hein, Dr. O. Clay Maxwell, Rev. Em. Poppen, Bishop Luther Stewart, Rev. Percy R. Batchelor, Rev. Harold W. Schenck, Rev. R. H. Daihl, Rev. D. T. Gregory. Second row—left to right: Rev. Adolf F. Meyer, Rev. Raymond M. Veh, Rev. A. D. Evans, Rev. Joseph C. Hazen, Rev. Harold S. Miller, Dr. T. O. Burntvedt, Rev. Alfred Jensen, Mr. E. C. Bender, Rev. Samuel E. Greer, Rev. Walter E. Schuette, Rev. William J. Baker. Seated—left to right: Rev. P. O. Bersell, Mrs. Leslie R. Rounds, Rev. Henry W. Blackburn, Rev. Ross D. Murphy, Rev. Charles R. Matlock, President Daniel Burke, Mr. John Stockton, Rev. Paul A. Stroup, Rev. David Braun, Dr. J. O. Williams, Mr. H. H. Cobban.

The Advisory Council—1946

Representatives of thirty-eight denominations confer for two days with officers of the American Bible Society, and here are their conclusions

BY FRANK H. MANN

A WORLD hungry for the Word of God loomed large on the mental horizon of the members of the Advisory Council of the American Bible Society, meeting at the Bible House in New York City on December 3 and 4. From every continent came appeals through the spokesmen of the Bible Societies of the various nations for more adequate translation, publication, distribution and promotion of use of the Bible. These appeals were thoughtful, factual and inescapable. The Bible, indeed, remains the foundation-stone for the world which God has made.

"From areas endeavoring to be rehabilitated after the destruction of the war years have come insistent appeals for help. War-ravished Germany is endeavoring to print its own Bibles with materials supplied through

the American Bible Society. War-restrained China has been spreading the thin supply of Scriptures through rationed distribution. Hundreds of thousands of New Testaments have flowed to Japan during the past year, with a million more on order. The trickle of Scriptures flowing to the Spanish- and Portuguese-speaking countries of South and Central America has increased to a swift-flowing stream. The first Scriptures many citizens of the Philippine Islands have secured since World War II began became their happy possession during the past year. New translations for tribal groups in Africa have come from the presses.

"This Council again was made mindful that the translation of the Scriptures has been made into 1,070

Continued on page 26

Bible Society Record

A JOURNAL DEDICATED TO THE WIDER DISTRIBUTION AND USE OF THE
HOLY SCRIPTURES

VOLUME 92 FEBRUARY · 1947 NUMBER 2

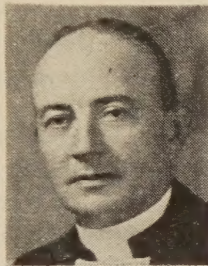
God Speaks to You

*A radio address given to the nation over the American Network
on Universal Bible Sunday, 1946*

BY BISHOP ANGUS DUN

THIS is a sermon about the Bible. I am going to begin by asking those who are listening to me to do a little supposing. Suppose you were sitting in your room or in your home, and there came a knock at the door. And suppose that, when you opened the door, there was someone standing there holding an envelope with a name written on it. If the name on the envelope were your name, you would open it and read what you found inside with a special kind of interest. Of course, after reading a little you might decide that some mistake had been made. You might decide that this was not really meant for you. You might say, "I don't know anything about this; it does not say anything that could be meant for me." But we all read with a special kind of interest what we know is meant for us.

Suppose again that in the corner of the envelope there was printed an address. If the address were that of our father or our brother or of a dear friend, we would open the envelope with a special interest, because we would expect to find inside a message from someone who meant much to us. If the address on the outside of the envelope happened to be the White House, Washington, D.C., or the War Department, we would again open the envelope with some excitement, because something coming to us from such an address might be important. Again, in reading what we found inside we might decide that it could not be from the person it claimed to be from, because it did not say the sort of things which that person would say. We might decide that



Bishop Dun

someone was trying to play a trick on us.

From these simple illustrations I conclude two things. The first is, that it makes a big difference, in reading or in hearing words, whether we believe they are meant for us. We judge in part whether they are meant for us by the way they fit our case. Secondly, it makes a big difference, in reading words, from whom we believe they come. So when we receive a letter or a message we look at the postmark or the handwriting or the signature; we want to discover whether it comes from home or from someone who is important to us. If we are in any doubt as to who is sending us the message, we try to decide whether they are in character.

All this is preparatory to saying something about the book we call the Bible.

There are two very remarkable things about this Book. The first is, that it is addressed to YOU. It has your name on it. It is not addressed to you alone, but to Everyman; to every man personally, and so to you. If you do not read it or hear it or take in what is said there, you will miss something that is meant for you. It brings you an invitation to meet the most important person you could possibly meet. It brings warnings that are meant for you. It brings instructions that are meant for you. It won't do any good to say, "I didn't bother to open it and read." You will be like a person who received an invitation to meet someone very much worth meeting, and who never took the trouble to find out where or how you could meet him. Or you will be like a person who received a valuable instrument and never bothered to read the instruc-

tions that came with it. If you make a mess of it, it will do no good to say that you did not bother to read the instructions. The Bible contains the instructions that come with the most valuable gift any of us receives—the gift of our own life and of our own relationships.

The second remarkable thing about this Book is, that the heart of what it has to say to you is from God. You remember what Christ said: “. . . the word which ye hear is not mine, but the Father’s who sent me.” This is what the prophets were constantly saying; they said that the words which they uttered were a message from God to men. This is what all the men who wrote the Bible were constantly saying.

The really important things in the Bible are postmarked “Heaven.” They come from headquarters. They come from home—from every man’s home. “The word which ye hear is not mine, but the Father’s who sent me.”

That is the Word of God which bears God’s thought to us, shares God’s life with us, making Him present.

Of course the words of the Bible are human words. They could mean nothing to us if they were not. But they have it in them to be more than that. Above, beneath, within the human words, those who have ears to hear can hear God’s word to them.

You may be reading or hearing read the old words of Isaiah from a time 700 years before Christ:

“In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim . . . And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.”

If you listen or read in the Spirit, God may take those old words and speak to you through them of His majesty, of your littleness, and of His claim on your life.

You may hear the minister read words as dulled

by familiarity as the Beatitudes: “Blessed are the poor in spirit: for theirs is the kingdom of heaven . . . Blessed are the meek: for they shall inherit the earth . . . Blessed are the merciful: for they shall obtain mercy . . . Blessed are the peacemakers: for they shall be called the children of God.”

Perhaps your only response will be, “They are beautiful old words, aren’t they?” or “He read them well” or “He read them badly.” But it can be that in them the Lord speaks to you, telling you with an authority that compels your sense: “Your standards are upside down. You wish to be served and to rule; those who serve are the truly blessed. You like to possess and hold on; those who share and give are the real inheritors of life. You are a contentious person, quick to resent, harboring old dislikes; the peacemakers are the people of God.”

That holy Presence that spoke to Isaiah and in Christ can speak to you. He has things to say to you we know not of: old familiar things, new things, words of rebuke, of forgiveness, of command, of consolation.

It is worth everything to sit patiently through many words of men, listening to hear one word of God to you.

To read or hear the Bible rightly is to look for what God is saying to you. In it there is One who is speaking to you; what is He saying to you? I can not tell all that He says to you, for He says something different through the Bible to every person; but I do know some of the things He is saying to you, because He is saying them to all of us personally.

He is saying, “I made you. You belong to Me. I know you through and through; better than you know yourself, or better than any of your friends know you. I know the best in you, that you sometimes try to hide; and I know the worst in you, that you often try to hide. I have a purpose for you, better than any purpose you have yet found for yourself. I have hopes for you that are higher than your own hopes for yourself. I care greatly for you. But I care just as much for the man next to you, whoever he is. I have showed you what is good: to do justly, and to love mercy, and to walk humbly with thy God.

“If you think the wrongness in the world is someone else’s wrongness and not yours, you are greatly mistaken. The first wrongness for you to deal with is your own; and after you have dealt thoroughly with that, you might possibly be in a position to do something about somebody else’s wrongness. If you think that you can do quite well without Me, you are greatly mistaken. I give power

to those that wait upon Me; even when you forget Me, I remember you. My way is the way of forgiveness. If you would know Me better, listen often to My Son, whom I have sent, and who bears My Word to you."

That is the kind of speaking we are to listen for in the Bible. "The word which ye hear is not mine, but the Father's which sent me."—"If any man have ears to hear, let him hear."—"Blessed"—very happy—"are they that hear the word of God, and keep it."

Space limitations prevent the printing of more than excerpts of the excellent addresses given over the other three major networks on Bible Sunday.



Dr. Dahlberg

Over the Mutual Network, Rev. Edwin T. Dahlberg, President of the Northern Baptist Convention, spoke on "The Bible Hath a Various Language." After rehearsing the story of how missionaries had translated the Scriptures into more than a thousand human tongues, he said:

"Yet all these languages, beautiful, diverse and musical though they may be, do not represent the chief language of the Bible. The foremost language of all is the language of the heart—the language of religious life and faith."

Dr. Dahlberg concluded his address with these challenging words:

You may ask, "Why all this expense in sending Bibles to enemy countries like Germany and Japan?" Because if we are to supplant the ideologies of Fascism in Germany and Shintoism in Japan with a democratic faith, we can do so only with the powerful ideas that gave impetus to the democracy of our own country in the beginning; namely, the Bible. What is most needed in the world is more Christians, better Christians. As my friend, Dr. Ewart Turner, pastor of the American Church in Berlin during the days of the Nazi revolution, said in my own pulpit shortly after his return to this country, "This book we call the New Testament is more dynamic than Fascism, more powerful than Nazism, more eternal and enduring than Communism." Or as another Bible commentator has put it, even more bluntly: "The Bible is a plumb line laid against the wall of every institution in our Western society. It is the segment of an infinite perpendicular, let down from the stars."

In the exquisite library of a little Methodist college known as Baker University, in Kansas, there is a rare collection of historic Bibles and manuscripts known as the Bishop Quayle collection. Among the many priceless editions of the Bible there to be found is one known

as the "Foredge Bible." If you would understand the meaning of "foredge painting," you will have to go back to your high-school days, when you penciled on the edges of your algebra or English book the initials of your high school or of your best beloved. In this foredge copy of the Bible, on the leaves edged with gold, there is a delicate painting of Christ among the eleven apostles after His resurrection. Underneath are the words, "It is I, myself. Handle me and see." The artist has done the work so skillfully that, when the Bible is tightly closed, neither the picture nor the words can be seen. But if the Bible is even partially opened and relaxed, the picture and the words both become plain. The subtle suggestion of the artist, as was pointed out to me by the librarian, is that, if we keep the Bible a closed book in our homes, unused, we will not see the Christ. But if we open it, handle it, and make it our daily practice to study it and apply it, Christ becomes known to us and His truth becomes convincing.

The Honorable Alf M. Landon, speaking from Topeka, Kansas over the Columbia Network on "The Bible Comes to Life," pled for more vital Bible reading. He said in part:

Nothing can take the place of the Bible in the life of an individual or the life of a nation, if we bring to its reading an open mind, a contrite heart, a reverential awe and an abiding faith in the eternal verities which we know as God's Righteousness.

And I might add to these primal essentials another; namely, a little intelligent common sense . . . In Bible reading, as in every other human endeavor, we get back in kind what we put forth. We find what we seek. If we read the Bible merely because it's the traditional thing to do, we gratify our sense of having done the proper thing. That's something; but not much, as compared with what we might be getting. The scoffer looking for inconsistencies will find what looks like them to him. That's what he is looking for. The student of literature finds a rich harvest in its epic stories, its drama, its poetry, its oratory; but that may well be all that he finds. He may altogether



Mr. Landon

miss the deeper eternal significance of what he reads. The devout man, listening with awe and reverence for the very voice of God as he scans the pages, will hear it ringing in every line—in denunciation of evil, in exhortation and guidance toward the good, in hope and in promise. He finds what he seeks . . . The words of the Bible, of themselves, are not a talisman that will bring good luck, nor a magic charm that will assure success . . . But to him who, with a contrite heart, devout reverence and an abiding faith heareth and doeth the words of the Bible, they are a guide to the way of life, a comfort to those who mourn, a consolation to the afflicted, a rein upon the wanton will, an inspiration to the

straying mind, a hope to the fainting heart and divine food for the famished soul.



Capt. Rickenbacker

Captain Eddie Rickenbacker, speaking on the National Network, spoke of the Bible as "One Book for One World." He first paid personal tribute to the Bible, his testimony concluding with these words:

Today I realize that I probably would not be here had it not been for the spiritual light and the moral power learned from this book which has carried me through the many crises of my life.

After calling attention to the fact that the world of tomorrow will be more and more a literate world, which can only be unified as Hitler unified

Germany by compelling the people to read "Mein Kampf," he concluded with these words:

We worry a great deal about what is ahead of us in this Atomic Age. Let us not forget that for centuries God has been speaking to people through this Book. Today he is speaking to more of them through it than ever before. It is a book whose central message is a message of reconciliation, brotherhood and peace. One of its greatest verses is found in Isaiah. It reads, "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

This is exactly the matter under discussion over in the Flushing Meadows. It is the first question before the world. Like Hitler with his evil designs, we must, for our hope of one world, unify the world by getting it to read one Book. That one Book must be the Bible.

A Gospel for the Totonacs

In still another tongue hitherto having no written form, the Word of God is now available. The Society's librarian tells a little of the struggle that lies behind, and the blessings that follow, the achievement

BY MARGARET T. HILLS

EARLY IN NOVEMBER copies of the first edition of any part of the Bible in the Totonac language, the Gospel of Mark, reached the Bible House. It is always a thrill to see the neat, nicely bound copies of a translation that the Society's Versions Department has nursed through the translation and printing stages. Here is a reproduction of the first page—fine, big type for the Totonac reader; and yet the Spanish text is also there for those who can and want to read the Spanish.

Who are the Totonacs and where do they live?

On the fertile slopes of the mountains east of Mexico City, stretching toward the Gulf of Mexico, in palm-thatched huts surrounded by bananas, avocados, papayas, with limes and oranges growing wild in the hills, live some 90,000 of these Indians, of whom nearly 50,000 neither speak nor understand Spanish. While mostly poor, corn-growing Indians, they are comparatively progressive; but still they live in an atmosphere of fear and ignorance. "If you were a Totonac," wrote the translator, Herman Aschmann, a year or so ago, "from childhood, your standards of right and wrong would be far from God's standards or those we take for granted back home. You would be bound by customs, some good, some bad; but as a chain that only death breaks. Then you would

hear the good news of God's free salvation and an invitation to leave most of this behind and be born again into the family of God. Now remember, most of us had a background of Christian friends and loving parents to help us along and set us an example. What was good and bad was already established for us. When Totonacos are saved, they start from scratch with everything against them, just as Paul's converts did. They make the same mistakes those first believers did. Their right and wrong is only what they have learned from childhood. We trust that what they see in our lives and words helps them, but some seem to forget all too soon. To be able to say, 'Thus it is written in God's Word'; to have this standard to read and study for themselves, would help them.'

More than six years ago, when Mr. Landis Christiansen went to bring the Good News to the Totonacs, one of his first helpers was Vicente Cortez, who since has become a fine Christian and goes about the countryside playing Totonac Gospel records and distributing literature. Then Mr. Aschmann took up the work and struggled with the language in order to make a translation of some part of the Scriptures. He found it a rich language with subtle distinctions of meaning. The Totonacs know what they mean when they talk

about sounds, for there are six stems describing sounds, from the gobble of a turkey to the roar of a riot! And for smells there are sixteen different words, from those describing the stench of rotting meat to the pungent odor of freshly crushed orange peels.

The first page of Mark's Gospel in Totonac, with the Spanish in small type

wā' šlaqlīmān-wā' šatlān-
tamāka'tsīnīn wā' lā ntlā-
ta'-tilaqtu'su'qkī'lh mārkus

EL SANTO EVANGELIO SEGUN SAN MARCOS

Capítulo 1

šlia'qum-kapitulu

1 Principio del evangelio de Jesucristo, Hijo de Dios.

1 škiltsukut šatlān-tamāka'tsīnīn, šla'-jisukristu, škam diyūs.

2 Como está escrito en Isaias el profeta: He aquí yo envío a mi mensajero delante de tu faz, que apareje el camino delante de ti.

2 chunā' ntatsu'qnī't, kštalaqtu'su'qkī'n-saya's mprufitaj, "kau'kši'lh tit. kit kmālaqachāy nkintalaqachān, kmilakatīn, ntī na'a'likāštlawani'yān mintiji'."

3 Voz del que clama en el desierto: Aparejad el camino del Señor; enderezad sus veredas.

3 "wā' štachuwīn ntī nkā'ta'say ntā'nī ntsilīs-kā'wan. wan: kakā'stla'wa'tit štiji' nkimpūchina-ka'n. kamā'tsa'jwa'nī'tit klhqānātiji'."

4 Bautizaba Juan en el desierto, y predicaba el bautismo del arrepentimiento para remisión de pecados.

4 ša'qmu'nūnamā' jwān, ntā'nī ntsilīs-kā'wan. šlia'qchuwinamā' ntāqmu'nūn, šla'-talaqaspi'ttāy, šlimātsa'nqānani'ka-talāqalhin.

5 Y salía a él toda la provincia de Judea, y los de Jerusalén; y eran todos bautizados por él en el río de Jordán, confesando sus pecados.

5 pus-chi-šlaqtaštuqu'y jwān šlikā'tlankā' kšti'ya't-judiya, chū'nti šalanī'n-kjirusalim. nā-paks a'qmu'nu-qū'kā kqalhtūchuquj-jurdān lā ntlā' šqalhapalamā'qū' štalāqalhin-ka'n.

6 Y Juan andaba vestido de pelos de camello, y con un ceñto de cuero alrededor de sus lomos; y comía langostas y miel silvestre.

6 nā-šchi'si't-kamiyū klhaqā'nī't jwān. šla'-šūwā' šqa'lhī šlitampāchi, šlichī'kani't kštampūlaqni'. nā-štu'ki' šwa'y, chū' šasa'qsi'-ta'škāt.

A few years ago Mr. Aschmann won for his work remarkably able and fine young man, Manuel Arenas, who has been of great assistance in the translation work and is now studying in Mexico City to prepare to return to his people as a preacher. During his vacations he tours the country with Vicente and Mr. Aschmann, and leads groups of believers in singing the hymns which he has translated (no mean feat in itself, because of the existence of so many tones in the language). He accompanies them with his accordion.

There were many grammatical problems to solve in the language and difficult words to search for. Mr. and Mrs. Aschmann worked and prayed to find their solutions. Some were referred to Dr.

Nida, the Society's Secretary for Versions, who went over the translation several times before accepting it as meeting the standards of the Society. He now feels that the Totonacs have the Gospel of Mark in a form that can truly speak to them, if they will listen. The book was printed in Mexico City, where a number of other Indian-language Scriptures are being produced.

There are only about a hundred Christians among these people, and few workers; but a government reading campaign is in full swing, in which Mr. and Mrs. Aschmann are fully participating. Now, to supply additional reading matter, comes the Gospel of Mark—to bring the Good News to many hundreds of newly literate Totonacs and words of assurance to the new believers. Those big, black, confusing letters can mean to a Totonac, as he tries hard to be a Christian in the midst of ridicule and persecution: "With men it is impossible, but not with God: for with God all things are possible."

Surplus Bibles? Not in America!

Readers of the *Bible Society Record* probably saw a news item last fall concerning a surplus of government Scriptures. The first news release was followed by a second, saying that scarcely any requests had been received, though they were offered free of charge. In both cases the news item spoke of "surplus Bibles."

Many *Record* readers and friends of the American Bible Society wrote to our Headquarters and to the District Secretaries, calling our attention to this news and inquiring about it.

These are the facts. There are indeed over a million surplus *Testaments* remaining from the three editions printed by the Government for Catholic, Protestant and Jewish Army men. There were no whole Bibles printed, nor were there any surplus Bibles. But in response to these two brief news items, over 4,000 requests were received, asking for over 4,000,000 Bibles!

Bible Society Record readers know that "surplus Bibles" do not exist—that the supply of Scriptures is never adequate to meet the demand. But usually, when we consider this inadequate supply, we think of foreign countries and mission fields. This erroneous news dispatch therefore points up the need in America. If 4,000,000 whole Bibles are still needed for individuals, churches and other institutions, then the task at home is far from finished.

Wake up, America! Let's share the Bible!

Lifting Germany into the Light

"I WISH I could impart to you an impression of the great longing for the Word of the Bible which prevails in Germany, and the expression of which



The Society is undertaking to supply 550 tons of sulphite pulp for the making of enough paper for the printing of 1,000,000 whole Bibles. Some of this has been supplied from Sweden. The picture shows the arrival of some of this pulp in Scheuffelen, Germany

is, month after month, constantly coming to our ears without our being in a position to satisfy this hunger."

These words are taken from a recent letter to Secretary North from Dr. Eugen Gerstenmaier, superintendent of the "Hilfswerk" or Aid Organization of the German Evangelical Churches. The letter is most satisfactory in that it included two tabulated statements, one showing how the Hilfswerk had distributed a total of 135,416 Bibles, 220,000 Testaments and 775,904 Gospels among the churches. The distribution was carried out, as Dr. Gerstenmaier puts it, "as swiftly, smoothly and widely as possible." Twenty-five percent of the books were circulated through the Church's Central office in Eastern Berlin, *entirely in the Russian Zone*. Not only the state churches but the so-called Free Churches—the Methodist, Mennonite, Moravian, Baptist and other groups—were given their share.

As an example of the thoroughness and care with which the work was done, a second table accom-

panying the letter gives the "breakdown" of the distribution to the various parishes in the Baden district, showing how 5,650 Bibles, 10,665 Testaments and 14,000 Gospels were spread among 26 different areas, each of them with a constituency of from 50,000 to 300,000 people.

One is reminded of Secretary Béguin's reference to a phrase he heard so commonly when he was working in Germany, that the distribution of Bibles was like a drop of water on a hot plate—"so great was the need and so meager the supply."

Space permits the quoting of only one of many touching letters of thanks that have been forwarded to the Bible House, for German pastors. Dr. Fritz Seefeldt of Lutzenburg writes:

I received for our church constituency 50 Bibles and 50 Testaments, and may I heartily thank you and the World Council of Churches. We have in our constituency some 5,000 refugees, of whom only a very small part could rescue a Bible, because they could not carry the baggage of their flight to the end. Of my confirmation class (we have 220 in our group) only the smallest part have a book in which they can follow the scheduled Bible stories. Of 350 school children to whom I give religious instruction, hardly half have a New Testament.

So you can understand that your gift has brought help in very great need.

Germany has a hunger of the body; but also for the Gospel, which had been almost crushed.

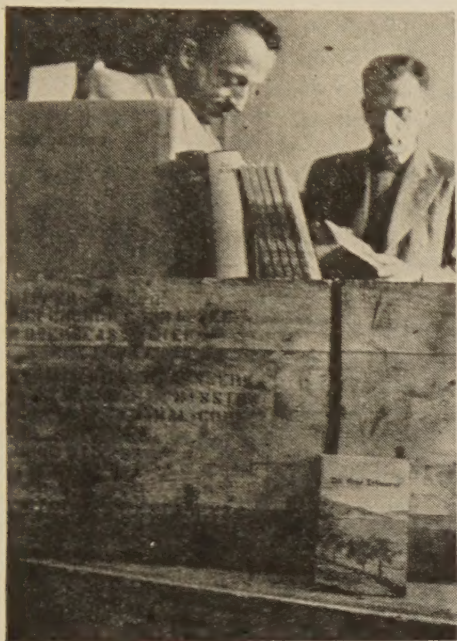
I thank you heartily for helping to satisfy this hunger.



Many of the volumes for Germany go through the Society's very busy office in Geneva, Switzerland. Here is shown one of these consignments

In his letter Mr. Gerstenmaier also refers to the shipment of pulp and other materials which the Bible Society is supplying as fast as it can be secured, so that Germany may begin her own Bible publishing. Fifty-five tons of this pulp had already reached the mill in Scheuffelen, where it is being made into paper.

The American Bible Society has also scheduled for production in the United States an additional



While manufacturing is slowly getting under way in Germany, the American Bible Society is shipping Bibles, Testaments and Portions printed in this country. In the picture, one of the consignments of these books is being unpacked in Bad-Boll, Germany, by the headquarters staff of the Moravian Church there

285,000 Bibles and 900,000 Testaments, which will be ready before the bulk of the production in Germany can reach the people. These books, and the raw materials being supplied to German publishers, will require \$677,000, which the Society must raise outside its regular budget.

If ever a nation sat in darkness, it is Germany today. A whole rising generation of her people scarcely know the Bible at all. Others who have long loved the

→
Paper manufacturing in Germany is still possible if the raw materials are made available. The pulp purchased by the American Bible Society has put this paper mill into operation again



Every effort is being made to stimulate the use of the Bible now being made available in Germany. To this end arrangements were made for lectures and conferences for pastors and lay people in Hanover. Pastor Hanns Lilje is in charge of this particular conference group

Book have lost their copies. It is our high privilege to help these people to see a great light. The hundreds of thousands of books we are publishing in this country and the quantities of raw materials we are supplying to get Bible publishing under way again in Germany will require \$677,000, which the Society must raise quickly outside its regular budget—a budget which, though the largest in its history, provides for only a minimum of the needs of many other lands, and the needs in our own land as well.

Will you help to lift Germany into the light? For the rebuilding of the world in 1947 there is no better investment that American Church people can make!



The Advisory Council—1946

Continued from page 18

languages. It was also made aware of the fact that there are still 1,000 dialects and languages into which the Scriptures have not been translated. Some 300,000,000 people in our world have no Scriptures of their own. Hence the amazing accomplishments of the Bible Societies of the world still leave a forceful challenge to continue the work which has proceeded so effectively during the past century and a third.

"The unfinished task of Bible distribution and education in 'Bible-Land America' was impressed upon the Council as it was recalled that the Bible-empowered nation in its inception has become a Bible-ignorant nation in its era of ascendancy. With the close of the war and a resumption of more normal national processes, the demand for the Bible has not lessened. There is no surplus of Bibles available anywhere. To meet the needs of racial and underprivileged groups in this land, thousands of Bibles ought now to be rolling from the presses. To respond to the calls of the Bible-hungry people in our cities would necessitate support running into fantastic figures. 'The Bible is America's Book.' It must remain so. To hold the Word of God before the citizens of America is the Church's responsibility.

Meeting the Needs of a Hungry World

"In recognition of this responsibility the members of the Advisory Council were gathered in annual session to discuss means of cooperation and support of the American Bible Society. Probably no agency on this continent has as wide a base as this Society, enrolling denominations of many types. The American Bible Society has gained the good will of millions of people. Yet we note the wholly inadequate support of this work on the part of most denominations.

"While World War II is over and the Society's emergency work has been climaxed, the unsettled state of the world declares the necessity for continued emergency activities. Bible illiterates around the world challenge the Christian Church. Every encouragement must be given for the translation of the Scriptures into the vernacular for the distribution of the Scriptures 'unto the uttermost part of the earth.' Thus we commend earnestly to the constituent denominations represented in the Advisory Council, support of the American Bible Society. There is a basic urgency that all denominations endeavor to give adequate support to this agency. Those who are charged with the responsibility of balancing the budget need the undergirding of this work with our prayers and with our gifts.

"We have listened to the outlining of the 'Five-Year Plan' of the American Bible Society, with its goal of \$1,100,000 as the annual gift from churches. In the face of the evident worldwide hunger for the Scriptures, and of the capacities of the denominations to raise gifts for worthy causes, this is indeed a modest amount of money to be given to the American Bible Society. We are mindful that a larger investment in the American Bible

The denominations represented, and their delegates, were:

Denominations	Representatives
Advent Christian	Rev. Percy R. Batchelor
Adventists, Seventh-Day	Rev. E. D. Dick Mr. H. H. Cobban
Assemblies of God	Rev. Ralph M. Riggs
National Baptist	Dr. O. Clay Maxwell
Northern Baptist	Rev. Stanley I. Stuber Rev. Joseph C. Hazen
Southern Baptist	Dr. J. O. Williams
Church of the Brethren	Rev. Ross D. Murphy
Church of God, World Service	Rev. C. W. Hatch
Church of God (Bible Place)	Rev. A. D. Evans
Churches of God	Rev. R. H. Daihl
Congregational Christian	Mrs. Leslie R. Rounds
Disciples of Christ	Rev. Ira W. Langston
Evangelical Church	Rev. Raymond M. Veh
Friends	Rev. Rupert H. Stanley
American Lutheran	Rev. Em. Poppen Rev. Walter E. Schuette Rev. Robert F. Hein
Augustana Synod, Evangelical Lutheran	Rev. P. O. Bersell
Danish Evangelical Lutheran	Rev. Alfred Jensen, Pres.
Evangelical Lutheran (Norwegian)	Rev. J. A. Aasgaard
Finnish Evangelical Lutheran (Suomi Synod)	Rev. B. Hillila
Lutheran Free Church	Dr. T. O. Burntvedt
Missouri Lutheran Synod	Rev. Adolf F. Meyer
United Lutheran Church in America	Rev. Harold S. Miller
Mennonite Church	Mr. E. C. Bender
Methodist Church	Rev. G. M. Phelps Rev. Henry W. Blackburn
African Methodist Episcopal Church	Bishop R. R. Wright, Jr.
Colored Methodist Episcopal	Bishop Luther Stewart
Free Methodist Church	Rev. C. Adam Kress
Moravian Church, Northern Province	Rev. Kenneth G. Hamilton
Moravian Church, Southern Province	Bishop J. Kenneth Pfohl
Nazarene, Church of the	Mr. John Stockton
Presbyterian Church, U.S.	Rev. M. O. Sommers
Presbyterian Church, U.S.A.	Rev. David Braun
Associate Reformed Presbyterian	Rev. Paul A. Stroup
Cumberland Presbyterian	Rev. Charles R. Matlock
Reformed Presbyterian (Covenant)	Rev. Samuel E. Greer
Christian Reformed	Rev. Hessel Bouma
Reformed Church in America	Rev. Harold W. Schenck
United Brethren in Christ	Rev. D. T. Gregory

Representatives of the following denominations were prevented from attending.

Christian and Missionary Alliance	African Methodist Episcopal Zion Church
Evangelical Congregational	Wesleyan Methodist Connection of America
Evangelical and Reformed	Mission Covenant Church of America
Evangelical United Brethren	United Presbyterian
United Evangelical Lutheran Church in America	Protestant Episcopal
Primitive Methodist	

Society for Scripture distribution would undergird the whole program of stewardship. Thus we call upon the denominations to meet the goals set by the American Bible Society in its 'Five-Year Program' to insure a steady inflow of funds; and further, that denominations open the channels for personal and congregational solicitation of funds for this work.

"In this connection we would voice satisfaction with the document on finances and the budget prepared by Dr. Gilbert Darlington, and commend him on the faithful service of the years as Treasurer of the Society's funds. We have been made grateful also for the guidance of God in the Society's operations. The ability to secure paper for printing the Scriptures, the preservation of plates as armies applied the scorched-earth policy in foreign lands, the protection given to colporteurs and others engaged in Bible distribution, remind us that God cares for His own and furthers His work. For this we pause in prayerful recognition to Divine Providence.

Commendation to the Staff

"The Advisory Council has been stimulated by the evidences of the far-visioned and statesmanlike service of the administrative staff of the American Bible Society to the cause of Bible translation, production and distribution. We are impressed with the love of the Bible exemplified by staff members. As they speak, they open new vistas of service for the Word of God. This year each member has flung forth new challenges to the churches.

Endorsements

"The Council gives its enthusiastic endorsement to these particular phases of the Society's program:

1. The work with the Blind, and the greatly enlarged resources to brighten and lighten the way for those who need the comfort and direction of the Scriptures.

2. The emphasis upon regular Bible reading, as outlined

- (a) In the pamphlet "How to Read the Bible";
- (b) In the Thanksgiving-to-Christmas Worldwide Bible Reading Campaign.

- 3. The proposed use next year of the timely theme: "One World—One God—One Book."
- 4. The development and widespread circulation of the audio-visual aids, particularly of the new series of Bible-centered films.
- 5. The making available of new translations, new versions, new bindings, for the interesting of larger numbers of people in Bible reading.
- 6. The placing in every church library of the recent book by Dr. Francis C. Stifter: "The Bible Speaks."
- 7. The placing in tract form of the information given on translations by Dr. Eugene A. Nida.

"Finally, we express our belief that the Bible is the only medium that can meet the hunger of the world for Divine guidance in such a day as this. Millions around the world seek permanent peace. The Bible can make the supreme contribution of the one Word to effect one world—God. Let each of us make possible the spreading of the Word."

Findings Committee

RAYMOND M. VEH, *Chairman*
MRS. LESLIE R. ROUNDS, *Secretary*
J. A. AASGAARD
HENRY W. BLACKBURN

DAVID BRAUN
ADOLF F. MEYER
BISHOP LUTHER STEWART
J. O. WILLIAMS

The projection of a five-year program looking toward the securing of \$1,100,000 annually from the churches is a significant and indeed a momentous event. Its cordial and enthusiastic endorsement in the Advisory Council inspires faith and courage in those on the Society's staff who have the responsibility of promoting the goals in the various denominations.

As in other years the gathering of the representatives of so many denominations in Christian fellowship has been an inspiration to the Bible House staff. It is truly the high point of the year for all of us.

\$2,924,400 Worth of Hope

Planning in advance is the Scriptural formula for success (Luke 14:28-30). To succeed in meeting the rising demand for Scriptures in the present world crisis, the Society has planned for the year 1947. The figures stand for bread for hungry hearts

BY ROBERT T. TAYLOR

HOW MUCH DARE we spend to give hope in 1947?" was the question faced by the Bible Society Officers and the Advisory Council as they met to determine the budget of the American Bible Society for the coming year. There was also

the question of how expenditures were to be allocated.

There was no question as to how the hope is to be given. The pattern for that was established by Jesus centuries ago, when he walked with two dis-

couraged men who were on their way to Emmaus. He treated their despair by first expounding to them the Scriptures. Later, at supper, they recognized their Saviour and that night testified to the effectiveness of His treatment as they said, "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"

The two men, who "had hoped" for a quick solution for their world's problems, hoped anew and went back to the city to work again. Their second hope was rooted in reality. They faced the facts of the sin and despair in the world but also knew the victory of the Christ. They had become aware that "the grass withereth, and the flower thereof falleth away." Life is like that; "but the word of the Lord endureth forever"—and God is like that!

Our world has hoped for salvation by inventions, education, systems of government and many shining panaceas, and is now a world in despair. It is ready to receive the Book that faces the reality of both life and death—that never dodges facts, and then offers hope. The pages of this magazine each month contain letters from those who give living testimony of how the Bible furnishes this hope.

The amount of money which should be spent to provide Scriptures in many tongues to a despairing world is unlimited. The amount that can be spent is limited by the money available. Estimating this sum is always the first step in making the budget. The Officers report with thankfulness that the 1947 budget of \$1,282,400 is the largest ever adopted by the Society in its 131 years of glorious history.

Living donors, American Christians who believe

in the power of the Bible to lead men to hope and salvation, are expected to provide \$797,400 of this amount. The Officers confidently anticipate that this money will come as did the \$750,000 in 1946, in large checks and in crumpled one-dollar bills, representing the sacrificed giving of those who love the Book.

The remaining \$385,000 is expected from legacies, interest on invested funds and terminated annuities. These gifts represent the testimony of a cloud of witnesses who have left funds in years gone by, that those who follow might have the Book of Hope.

The sad part of the task of the Officers and the Advisory Council is always in making a balanced budget. The Society never adopts any other kind of budget. This year's most conservative askings were for \$304,065 more than for 1946. This is the reasonable amount needed in 1947 for the work of the Society. After days of study, deliberation and prayer by the Secretaries and the committees, these requests were cut by \$201,865 to balance the budget at \$102,400 more than in 1946. This \$102,400 was divided to provide the Bible to the greatest possible number of people in the year ahead.

The Scripture work among American Negroes received \$8,828 more for 1947—for a total of \$134,169. Increases were made for distribution of the Scriptures in the United States, for the promotion of the use of the Bible, for work in foreign fields and for translating the Bible into new tongues. With a careful view for the future, \$20,000 was added for additional help in the project approved by the Advisory Council: to lift giving by churches from \$353,000, expected in 1947,

Budget Estimates of Expenditures 1947

For translation and revision of Scriptures and the plates of new versions.....	\$ 38,960
For the distribution of the Scriptures in the United States of America, including eleven Districts, four Divisions and five Depositories, covering expenses of colportage, grants, promotion of distribution, offices and supervision; work for the blind, grants to Federal institutions, prices below cost.....	302,494
For the thirteen Foreign Agencies serving thirty countries, covering colportage, expenses of other forms of distribution, grants of Scriptures, loss on Scriptures priced below cost to be within purchasing power of the people, printing and purchase of Scriptures; shipping costs, rent and office expenses; for grants in Africa, Europe and Micronesia, and the indirect expense of other foreign work.....	382,440
For general administration, including secretarial and treasury staff, safeguarding of securities, pension charges.....	160,920
For cultivation of donors and promotion of income.....	190,236
For educational publicity, promotion of Bible Sunday, <i>Bible Society Record</i> , motion and other pictures, and promotion of Bible Reading.....	207,350
	\$1,282,400
For printing and publication in the United States of America (kept in balance with sales).....	442,000
	\$1,724,400

Budget Estimates of Income, 1946 and 1947

	Receipts 1945	Budget 1946	Budget 1947
<i>From General Sources—</i>			
Gifts by Churches.....	\$ 332,099	\$ 350,000	\$ 353,000
Gifts by Individuals.....	269,602	220,000	280,000
Seal Campaign—net.....	103,380	125,000	127,400
Calendars—net.....	—	20,000	20,000
Worldwide Bible Reading.....	—	25,000	—
Gifts of Auxiliary Bible Societies.....	17,357	14,000	14,000
Income of Trust Funds and Other Funds.....	112,748	109,000	119,000
Legacies (applied to Budget).....	150,000	200,000	200,000
Proceeds of Annuities applied to Budget.....	85,000	100,000	150,000
Income from Miscellaneous Sources.....	2,556	2,000	3,000
Applied from Unexpended Balances.....	50,000	—	—
Total General Income.....	\$1,122,742	\$1,165,000	\$1,266,400
<i>From Special Sources—</i>			
Gifts for Blind Work.....	\$ 16,155	\$ 12,000	\$ 12,100
Income Funds for Blind.....	2,680	3,000	3,900
Total (not including sales).....	\$1,141,577	\$1,180,000	\$1,282,400
Returns from Sales in U.S.A., etc.....	470,803	411,000	442,000
	\$1,612,380	\$1,591,000	\$1,724,400

to \$1,200,000 per year within the next five years.

In addition to the regular budget the Society must raise \$1,200,000 to complete the World Emergency Fund which is providing millions of volumes to parts of the world ravaged by war.

Thus the Officers plan to spend \$2,924,400 in providing the Book of Hope, with the confidence

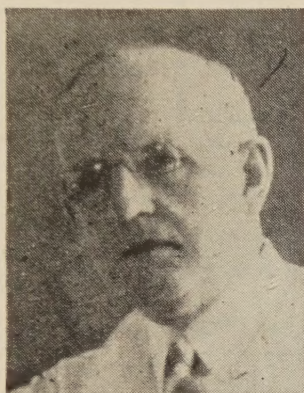
that the gifts from the people of America will continue and increase, so millions of people in many languages and lands will have the experience of Jesus coming to them in their despairs and talking with them by the way, that they may see Him and know the hope that is rooted in the reality of the Book.

Paul Penzotti

PAUL PENZOTTI has gone to his richly earned reward. He had been for more than twenty-five years Secretary of the La Plata Agency of the American Bible Society, with headquarters in Buenos Aires, serving the Argentine, Paraguay and Uruguay. His death occurred on November 5, 1946 after a brief illness following a strenuous trip into Paraguay and Uruguay to strengthen the bonds of his comrades working there.

Paul Penzotti was a native of Uruguay. His father, Francis G. Penzotti, was one of the early Italian immigrants to Uruguay and was there converted, becoming a pastor and evangelist in the Waldensian Colony. Paul's boyhood was spent in this community. His father later became the Agent of the Bible Society, for which he made pioneer journeys through Argentina, Chile, Bolivia, Peru and other parts of South America. For a time the family settled in Peru; and here the lad Paul had the experience of carrying food, often subject to rowdy interference, to his father, then imprisoned by hostile bigots. The imprisonment became a *cause célèbre* in the struggle for religious liberty in Peru.

Mr. Penzotti was educated in Argentina and the United States, and after missionary service in the Methodist work in Southern California and Puerto Rico, went as a Methodist missionary to Argentina. He edited "El Estandarte Evangélico" and was a professor in the Theological Seminary in Buenos Aires for five years. He was ordained in 1907. In 1921 he was appointed Agency Secretary of the American Bible Society and assigned to Argentina, Uruguay, Paraguay and Chile. The appointment fulfilled a long-time hope of his father's. He himself wrote that from childhood he



Mr. Penzotti

had planned to enter the service of the Society in the footsteps of his father.

Mr. Penzotti possessed a strong sense of the dignity and power of the Christian Gospel. While capable of plain speaking when that was in order, he scorned petty and captious criticism and petty and competitive forms of Christian work. He made notable contributions to the Christian cause in Argentina. Ready to serve wherever possible in cooperative endeavor and frequently called on to struggle with some difficult and tangled problem of

inter-church cooperation, his joy was to travel in Argentina or Uruguay with a "Bible-coach," going from town to town, arousing the evangelical forces and holding evangelistic meetings, presenting illustrated lectures on the work of the Bible Society, inspiring and conducting Bible-selling, house-to-house canvasses of the community—and taking up collections for the cause. He made his first Bible-selling tour under his father's inspiration when he was a lad of eighteen, setting forth on horseback for a journey of many days. He knew that it is in the close contacts of a colporteur's life that one comes to grips with the religious needs of people.

During his years of service the Society's annual issues in the three countries he served—Uruguay, Paraguay and Argentina—rose from 11,125 Bibles, 12,819 Testaments and 25,039 Gospels in 1921 to 12,999 Bibles, 21,800 Testaments and 136,520 Gospels in 1945. In this same period the Agency issued more than three and a quarter million copies of the Scriptures. So far from tapering off his program in the year or two before his expected retirement, he was enlarging the work, seeking a site

for a Bible House, installing a new full-time Sub-agent in Paraguay and launching a campaign for the distribution of a million Gospels in Argentina.

Rarely has the cause of Bible distribution been served by one so skilled in it, so devoted to it and

of so fine a Christian character. His colleagues in Latin America and throughout the world mourn him most deeply and are stirred to fresh endeavor by the inspiring example of his life. His place will be hard to fill.

MEMBERS' FORUM

[Annual Membership in the Society is secured through a gift of \$5 or more for the carrying on of its work. The Society also provides for Life Membership, Life Directorship and Memorial Membership. Particulars will be sent on request. The editors welcome correspondence from members and devote this page in each issue to that purpose.]

From Passaic, New Jersey:

Enclosed check for \$25 is in memory of and from the savings account of our son. He was lost in a B29, following the bombing of Nagoya on January 3, 1945. This contribution was prompted by the letter of Chaplain Heath in the November issue of the *Record*. Please use it for the work in and around Nagoya, many of whose homes were destroyed in that raid—the first, I believe, using incendiary bombs on that city.

From Punta Gorda, Florida:

The September issue of the *Bible Society Record* was so inspiring, we want to help further in this great work. Enclosed find check for \$50 to be applied at your discretion.

From Bismarck, North Dakota:

Many thanks for the certificates of life membership lately received from you, for my brother and myself. We are glad to share in the great and beneficent work of the Society.

A recent issue of the *Record* tells of the labors and dangers that beset colporteurs in South America. I remember some years ago reading of a brave man burned to death in Peru because he offered Bibles. Peru had lately adopted a constitution assuring "freedom of worship" to all its people. See how they limit their noble declarations! I enclose a check for \$72.74. Please use it to help spread the Bible in South America. It is money I saved, little by little, for some special purpose. Nothing is so special as spreading the Scriptures.

From Decatur, Illinois:

I am enclosing \$5 to be used as you see fit in providing Bibles for those who so need them.

I must also take this opportunity to thank you sin-

cerely for the *Bible Society Record*, which has come to me for many months. It has been an inspiration to all in our home and an excellent source for up-to-date, authentic information to use in our church work. I keep it on file and it has helped me often.

From Tulsa, Oklahoma:

You will please find enclosed check for \$20 to help put Bibles in the hands of folk.

What is being done for people in the rural communities? The following is a quotation from an article by Mary Kimbrough, staff writer for *St. Louis Star-Times*:

In a rural school district, the teacher (in Missouri) opened the book on her desk and began to read:

"Thou shalt have no other gods before me.

"Thou shalt not make unto thee a graven image, nor any likeness of *any thing* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; . . .

"Remember the Sabbath day, to keep it holy. . . ."

As she dismissed the class, a pupil approached the desk.

"What was that book?" he asked.

"The Bible."

The boy, a thirteen-year-old farm boy, looked puzzled. "What is the Bible?" he asked.

Alarmed, the teacher visited the youth's home. His mother, she learned, had heard of the Bible, but had never seen it. His father, like the son, had never heard of it and did not know such a book was in existence. It seems that there are many rural communities such as that.

Miss Kimbrough says, "The rural communities of Missouri present just as great a mission field as darkest Africa."

I am sorry that the rural churches are or have been closed.

I think it is a magnificent piece of work that you are doing and I am so thankful that I can have a tiny part in it.

From Donald and Wayne Hammer, Bellflower, Ill.:

In our *Child's Companion* magazine we get at Sunday school, is where we saw your address.

We are enclosing two \$1 bills, for which please use to send two Bibles to Japan.

We earned our money working this summer. We are 11 and 12 years old.

EDITORIAL COMMENT

Bible Society Record

A Journal Dedicated to the Wider Distribution and Use of the Holy Scriptures

Editors: THE SECRETARIES

Address correspondence to the

Managing Editor

FRANCIS CARR STIFLER

450 Park Avenue

New York 22, N. Y.



Vol. 92 FEBRUARY 1947 No. 2

DAILY BIBLE READINGS

FEBRUARY

Day	Book	Chapter	Day	Book	Chapter
1	Joshua	24:1-13, 31	15	Judges	16:28-17:13
2	Psalms	1	16	Judges	18:1-26
3	Judges	2:6-23; 4:1-3	17	Judges	18:27-19:15
4	Judges	18	18	Judges	19:16-20:11
	4:4-23; 5:1-12, 20		19	Ash Wed. Isaiah	
	6:11-40		58:1-12; Heb.	12:1-14	
6	Judges	7:1-21	20	Psalms	15; 16
7	Judges	8:13-35	21	Judges	20:12-35
8	Judges	9:1-22; 10:1	22	Judges	20:36-21:12
9	Judges	10:2-11:17	23	Judges	21:13-25
10	Judges	11:18-40	24	Proverbs	20:1-15
1	Judges	12:1-13:14	25	Proverbs	20:17-30
2	Judges	13:15-14:20	26	Proverbs	22:1-13
3	Judges	15	27	Proverbs	22:14-29
4	Judges	16:1-27	28	Proverbs	23:1-12

December Meeting of the Board

A meeting of the Board of Managers of the American Bible Society in its one hundred and thirtieth year was held at the Bible House, 450 Park Avenue, New York 22, on Thursday, December 5, 1946, at 3:30 p.m., President Daniel Burke, LL.D., in the Chair.

Devotional exercises were conducted by Secretary Nida.

Rev. William J. Baker of the staff of the National Bible Society of Scotland in China was present and brought greetings from the joint staff of the China Bible House.

The budget for 1947 was approved.

The Report of the Findings Committee of the Advisory Council was presented.

Rev. Dr. Eugene A. Nida was appointed Secretary for Versions.

Several new translations of portions of the Bible in various languages were approved for publication.

The following consignments to Foreign Agencies were reported:

	June	Volumes	Value
Latin America	384,798	\$13,651.60	
Near East	2,010	468.19	
Africa	500	286.38	
	387,308	\$14,406.17	
	July		
Latin America	41,478	\$ 9,163.93	
Africa	9	19.51	
	41,487	\$ 9,183.44	

August

Latin America	284,000	\$11,141.48
Pacific Area	3,957	4,797.10
Africa	7,240	3,957.02
	295,197	\$19,895.60

September

Latin America	11,465	\$ 4,278.26
Near East	90	186.80
European Area	7	6.64
Philippines	6,000	3,223.20
Pacific Area	60	66.20
	17,622	\$ 7,761.10

October

Latin America	36,214	\$ 1,956.41
Philippines	6,788	6,776.38
Pacific Area	581	593.75
Africa	2,118	1,352.57
	45,701	\$10,679.11

The issues from the Bible House during the month of June were 862,068 volumes; July, 1,050,175 volumes; August, 731,516 volumes; September, 741,969 volumes; and October, 411,183 volumes.

* *

Dr. Eugene A. Nida, who since January 1945 has borne the title Associate Secretary for Versions, in recognition of the invaluable service he is rendering to missionaries in their translation work and to the cause of Scripture translation in general, was appointed Secretary for Versions at the meeting of the Board of Managers in December 1946.

From Clayton, Missouri:

I enclose check for \$250 received from the sale of an inherited ring and in memory of the aunt from whom it came. I ask that you use this gift as our response to Europe's widespread appeal and need for the Holy Bible.

From Philadelphia, Pennsylvania:

In reading the *Bible Society Record* I have been so impressed with the splendid work that you are doing in giving Bibles to the various countries of the world, that I would like to lend a helping hand.

Enclosed is a check for \$25 to be used by you in sending Bibles or parts of the Scriptures to any country needing them the most.

I feel that we should send to our two former enemies, Germany and Japan, so that they may realize that we do not hate them, but want them to know about God and Christ. If, however, some other country needs them more, send the Word there.

American Bible Society Directory

(Presented in more complete form on this page in every other issue)

President, Daniel Burke; Secretaries: E. M. North, F. W. Cropp, F. H. Mann, R. A. Betts, R. T. Taylor; Treasurer, Gilbert Darlington; Secretary for Public Relations, F. C. Stiffler; Secretary for Promotion of Bible Use, James V. Claypool; Secretary for Versions, E. A. Nida; Secretary for Visual Materials, H. H. Ragatz; Secretary, Work for the Blind, Miss S. R. Barrett.

HEADQUARTERS, Bible House, 450 Park Avenue, New York 22, N.Y.; telephone, Plaza 3-6600.

DISTRICT OFFICES in the United States: 116 South Salina St., Syracuse 2, New York; 701 Walnut St., Philadelphia 6, Pa.; 9 East Franklin St., Baltimore 2, Md.; 1400 New York Ave. N.W., Washington 5, D.C.; Central Nat'l. Bank Bldg., Richmond 19, Va.; 85 Walton St., Atlanta 3, Ga.; 519 Main St., Cincinnati 2, Ohio; 35 E. Wacker Drive, Chicago 1, Ill.; 1914 Main St., Dallas 1, Texas; 650 17th St., Denver 2, Colo.; 224 McAllister St., San Francisco 2, Cal.

DIVISION OFFICES OF THE HAVEN MEMORIAL AGENCY FOR COLORED PEOPLE: 56 Gammon Ave., S. E., Atlanta, Ga.; St. Luke Bldg., 902 St. James St., Richmond 20, Va.; 5424 Woodland Ave., Cleveland 4, Ohio; 1807 Caddo Street, Dallas, Texas.

FIELD OFFICES: 1506 Arrott Bldg., Pittsburgh 22, Pa.; 401 Euclid Ave., Cleveland, Ohio; 226 Seventh Ave., North Nashville, Tenn.; 1736 S. 12th St., Missoula, Montana; 325 Ramona St., Pasadena 4, Cal.

Depositories located at same addresses in New York, Atlanta, Chicago, Dallas and San Francisco.

FOREIGN AGENCIES located in: Havana; Mexico City; Cristobal, Canal Zone; Lima, Peru; Santiago, Chile; Buenos Aires; Argentina; Rio de Janeiro, Brazil; Istanbul, Turkey; Cairo, Egypt; Manila, P.I.; Bangkok, Siam; Shanghai, China; Tokyo, Japan.

Cooperating Bible Societies in New England located in: Portland, Me.; Concord, N.H.; Burlington, Vt.; Boston, Mass.; Providence, R.I.; Hartford, Conn.



You CAN MAKE THE WORLD A BETTER PLACE TO LIVE IN

YES, *you* can help make this world safe for your children and for their children too.

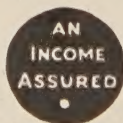
For when you help spread the Word of God to fighting men, war prisoners, civilians in devastated areas and to people in need everywhere, you help combat the pagan forces which have been destroying our world—and you speed the day mankind will live in peace and security.

The need is urgent if our civilization is to survive and progress. That is why the American Bible Society must expand its War Emergency

Fund. Your dollars are needed as never before!

Send your contribution today! Or better still, why not secure an American Bible Society Annuity Agreement, which helps in this vital work and at the same time provides a generous lifetime income for yourself or for a loved one.

Investigate this Christian Plan which enables you both to give and receive and which also entitles you to certain tax exemptions. Write now for the interesting booklet *A Gift That Lives*.



Mail This Coupon Today Without Fail!

AMERICAN BIBLE SOCIETY

Park Avenue and 57th Street, New York 22, N.Y.

☐ Please send me without obligation your booklet 62Bx entitled *A Gift That Lives*.

☐ I enclose \$..... for the world-wide distribution of the Scriptures.

Name _____

Address _____ Denomination _____

City _____ State _____

BERKELEY 4 CALIF